The Arms of Subjects (even as best for them) should be *preces* [illegible] *lachrymæ*, and those at the end will prevail, when it is grown to [illegible] the *Genius* of the people; But, *Si non fecerit, sufficit ei ad pœnam* says *Bracton*, *quod Dominum habet ultorem*. He that has faith, w[illegible] stay Gods *time* for *payment*; he that has none, may take his ow[illegible] *time*, and possibly be *paid* himself.

Every word in this Statute has its weight, and I might aptly diffe[illegible] it into as many parts as words; For method I shall propose ten pa[illegible] ticulars, and each of them an adæquate subject for a reading.

1. Who is the *Liber homo* intended.
2. What shall be an Imprisonment.
3. What is a Disseisin of Franktenement.
4. What is a Disseisin of Liberti[illegible]

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ERRATA.

Pag 3 line 17. read *in*. *Ibid* line 24. for *Hazard*, read *Hazards*. Pag. 4 [illegible] line 21. for *o h r*, read *others*. *Ibid* line *ult*. for *Lords Spiritual, Lords Tempo[illegible] ral, and*, read *a House of Lords, and a House of*.

FINIS.

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More of this Subject may be read, in a Discourse publish'd by [illegible] *the* Reader, *before the Kings Return, and Printed by us,*

[illegible]

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[illegible]

A BILL for Uniting the Protestant.

WHereas there are many Jealousies risen about *Popery*, which makes it even necessary to the Peace of the Nation, that the *Protestant* Interest be united and strengthned by all good and lawful Means: And to this end, there being this one proper Expedient, to wit, the removing the Occasion of Divisions, which several Persons do find to themselves in those late Injunctions, which yet were intended to the same purpose of Concord in the Nation: Be it Enacted, —— That an Explanation of these Impositions, and such Alleviations, be allowed to the tenderly Considerate, and peaceably Scrupulous, as follows.

In the *Act of Uniformity*, By the *Declaration of Assent and Consent to all Things, and every Thing contained in, and prescribed by the Two Books, Of Common-Prayer, and Of Ordering Priests and Deacons*, we understand not, that these Books are in every Minute particular, infallible, or free from that Defect, which is incident to all Human Composure: but that they are in the main Contents, to be sincerely approved and used. And we do therefore allow this Declaration to be sufficient, if it be made to the use of the Book, in the *Ordinary Constant Lord's-Day Service*, notwithstanding any Exceptions some may have against some Things in the *By-Offices*, and *Occasional-Service*, the *Rubrick*, and otherwise: And for the Ceremonies, which are made, and have been always,

These Materials were provided, during the sitting of that Parliament, *which passed the* Act of Uniformity, *and other the like Rigorous Acts; and are therefore drawn up in the Form of an* Explanatory Bill, *because it was supposed, they were not like to* Repeal *their own Acts, though they might be got to* Interpret *them. But now we have a New* Parliament, *and that after another also Dissolved, we may expect quicker Work: Yet will the Proposing these Things still to view, have their use, both for repressing such as have said, The* Non-conformists *know not what they would have; and setting some Measure to our own Desires, and the* Parliaments *Condescentions about the same.*

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wayes, and on all hands, held to be only indifferent Thing we think fit that they be left to the Conſciences and Pr dence of Miniſters, and People, every where (excepting t *Cathedrals*) to uſe them, or forbear them, as they judge moſt meet for their own and others Edification. Provide that if any Perſon will have his Child Baptized with t Signe of the *Croſs*, or ſtands upon any thing elſe, hither required by the Service-Book, if the Miniſter himſelf ſcru ple the Performance, he ſhall have alwayes ſome Aſſiſtan or Curate, ready to do it.

In the ſame *Act*, By thoſe Words in the *Subſcription*, tha *It is not lawful to take Arms againſt the* King, *upon any Pre tence whatſoever*; we intend no new or ſtrange Thing, bu the rightful Maintenance onl of the *King*'s Authority againſ Rebellion, according to the com mon Determination of Learne Writers, in the Caſe of Subjec tion to Princes. By the Words *I abhor the Poſition of taking Arm by the Authority of the* King, *a gainſt any Commiſſionated by him* we never thought of Advancing the Arbitrary Commiſſions o the *King*, above Law; but by thoſe *Commiſſionated by him*, w underſtand ſuch as are Legally Commiſſionated, and in the Legal Purſuit of ſuch Commiſſions. By the Clauſe which follows, that requires a Renunciation of all *Endeavour of a ny Alteration of Government in the Church or State*, we ne ver meant to deny any Free-Born Subject his Right, o Chooſing *Parliament-Men*, or Acting in his Place for the Common Good any way, according to Law; but that he ſhall Renounce all ſuch *Endeavour*, as is Seditious, or no warranted by the Conſtitution of the Nation; and parti cularly

Our Reaſons for theſe Interpretations, appear in our Arguments before, againſt the Oxford-Oath, *and this* Subſcription; *which we can by no means ſubmit to, without them. There is moreover this Clauſe* [And I will conform to the *Liturgy* of the Church, as it is now by Law Eſtabliſhed] *we deſire may be ſpared; becauſe upon our Declaration before of* Aſſent *and* Conſent, *(which muſt be the Bounds of our Senſe thereof) it is needleſs altogether, and can ſerve but for a Snare only to Mens Conſciences.*

larly, such an *Endeavour* as was Assumed in the late mes, without, and against the Consent of the *King*. And the rest of the *Subscription*, which is enjoyned but to the ar 1682, Be it enacted, that it cease presently, and be longer enjoyned.

And forasmuch as there is an Oath prescribed and re-ired of all *Non-conformist* Preachers, that Reside in any rporate-Town, by a certain Act of this *Parliament*, made *Oxford* in the 17*th*. Year of His now Majesty's Reign, En-led, *An Act for restraining* Non-conformists, *from inha-ing Corporations:* We do further declare, That it shall suf-any Man, for the Enjoyment of his Free-born Liberty, of abiting where he thinks best; serve him also instead of the -mentioned *Subscription*; to that *Oath* in this Form of rds following. *I* A. B. *do r, That I hold it unlawful up-ny Pretence, to take Arms a-st the* King, *his Government or Laws: And that I disclaim dangerous Position, of taking Arms by his Authority, against Person, or any Legally Commissionated by him, in the Legal uit of such Commissions: And that I will not Endeavour Alteration of Government in the Church or State, in any way anner, not warranted by the Constitution of the Kingdom, y otherwise than by Act of* Parliament. And as soon as Man hath taken the *Oath* thus, he shall be discharged l Penalty for his Omission before.

This Oath *is of the same Contents with the* Subscription *before; and to impose both, is nothing else but the multiplying Wrath, and laying Load on the already Laden.*

We do declare moreover, That whereas it is required al-n the *Act of Uniformity*, that every Minister who enjoys Living, or Ecclesiastical Preferment, shall be Ordained Bishop; and there are several Persons of late, who in of Necessity, for want of Bishops, took Presbyterian-ers: Our Meaning is not in any wise to disgust the Re-ed-Churches beyond the Seas, and make it necessary

for such to be Re-ordained to the *Office*; but that they r
ceive this Second Imposition
Hands, to the *Exercise* of the
Office in the new Charge, un
which they are, or shall be c
led; and that the Bishop sh
frame his Words accordingly.

There is Reordinatio ad Officium, *which (we say) is generally decryed by Divines: or* Re-ordinatio ad Exercitium particulare, *which may be irrefragably proved from* Acts 13. 2, 3. *with* Acts 14. 26. *and consequently allow'd to serve this Occasion.*

And whereas there is a *Subscription* also in the *Canons*, a
the *Canonical-Oath* of *Obedience*, imposed on most Minist
by the Bishops, that have given some of the greatest Oc
sion to *Non-conformity* here
fore; which yet never passed
to Law by any Act of *Par
ment:* We do further decla
That nothing more of that k
shall be required of Minist
hence-forward, then was ma
and held necessary, by the Ac
the *Thirteenth* of *Elizabeth.*

If the Oaths *of* Supremacy *and* Allegiance *be taken, and the* Articles *of the* Church *subscribed, and the* Declaration *before to the* Common-Prayer, *made; we see no need of boyling over these Three Things again for us, in the* Canons, *unless it be for a* Crambe Repetita, *on purpose to Kill us. Neither do we think the putting any Honest Men who fear* God, *out of the Vineyard, to be so good a Thing for her, that our Wise Church of* England *should use so much Care and Industry as She takes, that She may not miss to do it.*

And in regard there hath b
great Offence taken by Con
entious Ministers, at the Bisho
(or their Courts) command
them to read the Sentenc
Excomunication against some or other of their Parish, for
Faults as they think not at all worthy of so great a Censu
We declare it but a just Th
that every Minister be first
fyed in the Cause, or else
exempted from the Execu

As we think, there is no Elder *in the* New-Testament, *who is not a* Pastor, *and that there is no* Lay-Pastor; *so do we account, that there is no* Pastor *or* Presbyter, *but such as have the Power both to* Rule *and* Teach, *committed to them by* Christ: *Yet do we for all that prehe d it not only* Lawful, *but* Expedient, *for the ordinary Ministers of e rochial-Congregations, (when the Church is* National) *to commit part of Charge, (to wit, that of* Ruling) in Actu Secundo, *to some few among*

of that Charge; and that the Bishop (or his Court) provide some other Person, that is satisfyed about it, to do it.

who are more Eminently fitted for the Work, (that is, the οἱ καλῶς προεστῶτες*) and consequently to the Bishop: So that, if this Fundamental Right of Governing their own Flocks, be but acknowledged to Reside in every* Presbyter, *by granting so much to us as this (and what hath preceded) comes to, we shall be unwilling to fall off from* Episcopacy, *upon the Points of* Ordination *and* Jurisdiction.

And to the intent, that a free Search after Truth may not be discouraged in the Pursuit of Concord, and many other Scruples avoided upon that Account: We declare, That though an *Authentick* Interpretation be required, as to the Substance of all Laws, yet in the Articles of the *Church*, (which are *Theses* for Agreement, and not Laws) and the *Homilies*, a *Doctrinal* Interpretation shall be held sufficient for an *Assent* or *Subscription* to them.

The Authentick *Interpretation of an Article, is the Meaning of the Major Part of the* Convocation: *A* Doctrinal *Interpretation, is the Meaning of any one of the* Doctors *there present, (and consequently, of any other Learned* Expositor*) who are supposed to have the Liberty to abound in their own Sense, so long as they can agree in the Words of the* Article *Established. And this Clause therefore we put in upon Mature Consideration, in regard more especially to the* Conscientious Latitudinarians, *(which is a Name abused) who being some* Arminian, *and some* Calvinian, *cannot otherwise Subscribe the* Doctrine *of the same* Theses; *as the* Reader *may see more in such another Book as this, call'd* The Healing Paper, *out of which this* Bill *for* Union *is newly Collected.*

And because the very Superintendency of Bishops, and that Subjection to them which is required by the Constitution of the Realm, is or may be an Hinderance to many sober Ministers, and other *Protestants*, of coming into the Church, who are ready to consent to the Doctrine, but not to the Discipline or Government of it: We do declare, That so long as any Person or Party do acknowledge the *King*'s *Supremacy*, as *Head* of the *Church* in this Nation, and obey their Ordinary,

ry, or the Biſhops, *in Licitis & Honeſtis*, upon the Account of his Authority (committed to them for the Exerciſe of that External Regiment *Circa Sacra* which is granted by all our Divines, to the Higher Powers in every Nation), it is enough for the owning *Epiſcopal Juriſdiction* (ſo far as they do own it, in the Declaration of *Aſſent* and *Conſent*, or in any other Part of *Conformity*), and ſhall ſerve them to all Intents and Purpoſes in Law, no leſs than a profeſſed Belief and Acknowledgment of the immediate Divine Right of it.

That is, Although there be ſome that cannot acknowledge our Dioceſan Prelates *to be* Chriſts Officers, *diſtinct from the* Elders *in Scripture: Yet ſo long as they can live Peaceable Lives, in Obedience to them, as Eccleſiaſtical Magiſtrates under His Majeſty, for the keeping the ſeveral Congregations, in their Precincts,* to that Goſpel-Order, which themſelves allow, and for ſuper-viſing their Conſtitutions in Things indifferent, that nothing be done, but in Subordination to the Peace of the Kingdom, (*which is a Notion wherein the Judicious of every Party may acquieſce, and expreſſed by us therefore in theſe very Words before,* p. 31.) *it is ſufficient unto National-Church-Union.*

Be it therefore Enacted by this Preſent *Parliament*, That if any Perſon be willing to Conform to the Preſent Eſtabliſhment of the *Church of England*, and her Service appointed according to theſe Explanations, Alleviations, Declarations, Lenitives, or Cautions, he ſhall be admitted to any Eccleſiaſtical Preferment, and enjoy the uſe of his Miniſtry without any Moleſtation: All Statutes, Canons, or Laws to the contrary notwithſtanding.

And for the making this Act of better Signification to the Concerned, and the Prevention of that Scandal which is raiſed on the Clergy, through the Covetouſneſs of ſome, in heaping up to themſelves all the Preferments they can get, when others have ſcarce Subſiſtance for their Families, and the Souls of many People are thereby neglected: Be it farther Enacted, That no Clergy-Man for the Three next Years enſuing, be ſuffered to Enjoy any more than one Living, or Cure of Souls, and one Dignity,

We propoſe theſe Things, we confeſs, as we were in Republica Platonis; *but ſhould be glad to ſee any Fruits of this kind,*

(or

(or other Eccleſiaſtical Preferment) t one Time; and that every Man (without Exception) that hath more than One of Either, ſhall mmediately give up the Reſt to e diſtributed among thoſe who hall be brought off from their *Non-conformity*, upon the erms of this *Act* into the Eſtabliſhed Order. Which that hey may alſo be obtained, and poſſeſſed with a clean Conience, and that grievous Corruption of *Simony* may be extirpate out of the Land: Be it Enacted moreover, That very Patron that ſhall henceforward preſent his Clerk to ny Living, ſhall have the Oath called *The Simoniacal Oath*, mpoſed on himſelf, no leſs than on the Incumbent: And he Refuſes to take it, that then the Biſhop ſhall have mmediat Power (taking only the ſame Oath) of Preſentaon in his Room.

kind, as thoſe who are in Fæce Romuli *may expect. What is Right and Juſt, and ought to be done, is one thing, and to be ſought; though what is like to be done, or will be done, is another.*

And foraſmuch, as there are ſome Miniſters of a good ife, that cannot (according to their Judgments) allow of our arochial Churches, nor a Book of *Liturgy*; but do chooſe to Worſhip *God*, and *Jeſus Chriſt*, in the way of their Gathered or eparate Congregations; and crave the Protection and Clency of the *King*, upon their llegiance, as other Subjects: e it finally Enacted, for the appineſs & Quiet of the Realm, d the Reduction of theſe Men other means than thoſe hich have hitherto proved ſucceſsful, That every Chriian Subject throughout the nd, that profeſs the Reform- Religion, and be not Convict *Popery*, be pardoned all Faults d Penalties, incurred upon the Account

There are two Parts of this Bill; *One for* Concord *or* Coalition *with all ſuch as can joyn in Parochial Communion, in the Clauſes before: The Other for* Forbearance *of thoſe that cannot, in this laſt Clauſe. For, What ſhall we do with ſuch? We muſt not Knock them on the Head: They muſt therefore have Time. If the* Parliament *will begin with the Laſt firſt, that is, a Suſpenſion of the Penal Statutes, and then let us treat for a Compoſition after, we conſent with all our Hearts, and like the Method beſt.* Then *Abner* called unto *Joab*, and ſaid, Shall

the Sword devour for ever! Knoweſt thou not, that it will be Bitterneſs in the latter End! How long ſhall it be, ere thou bid the People return from following of their Brethren.

Account of any Fore-paſſed *conformity*; and that they not, * during theſe Seven next enſuing, be proſecuted on any Penal Law for their ſciences, in the Matter of Religion; They carrying t ſelves Innocently and Peaceably, with Submiſſion to th vil, and without Diſturbance to the Eccleſiaſtical Go ment, now ſetled in the Nation: All Statutes or Cano the contrary notwithſtanding.

* *Until by a farther Act of Parliament, or a Convocation, thoſe that are be Tolerated, and the Intolerable, be diſtinguiſhed.*

In ſhort,

A Repeal of all our Laws about *Conformity* unto the of *Elizabeth*, or, A New *Act of Uniformity*, or, *King*'s Declaration concerning Eccleſiaſtical Affairs at firſt Coming-in, turn'd into a Law, were *Comprehenſion*.

His latter Declaration to all his Loving Subjects (few Things in Both yet a little conſidered) made ſo, *Indulgence*.

A Bill for *Comprehenſion* with *Indulgence*, both toge will do our Buſineſs. An Addition, or Clauſe in it, a *Pluralities*, will do it with Supererogation.

Deo Gloria.

Advertiſement.

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THis Bill *(as appears by the* Margine*) is one Sheet (or there-abouts) Entituled,* Materials for Union *freſh out, and humbly Preſented to the Conſideration of*